DISTRICT CENSUS REPORT.

REPORT ON THE CENSUS OF THE DISTRICT OF PABNA, 1891.

CONTENTS

		Page
Head	I.—Early History, &c.	1
„	II.—Movement of the Population	2
„	III.—Varying density of the Population	4
„	IV.—Religion	5
„	V.—Infirmities	6
„	VI.—Education	6
„	VII.—Language	8
„	VIII.—Castes	9
„	IX.—Occupations	15
„	X.—Administrative	16

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DISTRICT CENSUS REPORT.

No. 1977, dated Pabna, the 15th March 1892.

From—C. J. S. FAULDER, Esq., Officiating Magistrate of Pabna,
To—The Secretary to the Government of Bengal, Financial Department.

WITH reference to Circular No. 6TF., dated the 3rd October 1891, I have the honour to submit the accompanying District Census Report.

REPORT ON THE CENSUS OF THE DISTRICT OF PABNA, 1891.

HEAD I.—EARLY HISTORY, &c.

THE district of Pabna forms the south-east corner of the Rajshahi Division. It is bounded on the north by the districts of Rajshahi, Bogra, and Mymensingh; on the east by the river Jamuna, separating it from the districts of Dacca and Mymensingh; on the south by the Padma, separating it from the district of Nadia; and on the west by the districts of Rajshahi and Nadia. The area as determined by the Boundary Commissioner in March 1875 was 1,838 square miles, 1,847 square miles were taken to be the area in the census of 1881, and 1,839 square miles in the census under review. I should say that, as a matter of fact, the encroachments, both of the Ganges and the Brahmaputra, on this district must have reduced its area much more than these figures would indicate; but as such encroachments are gradual, they are not measured. The jurisdiction of the Magistrate and Collector are identical in all matters except the payment of land revenue. Nearly in every police circle there are still some few estates, the revenue of which is paid into the treasury of another district.

2. Some important changes have been effected in the jurisdiction of the district subsequent to the year 1872. On the 27th January 1875 650 villages were transferred from the district of Mymensingh, and 1,092 villages from the Rajshahi district to this district. On the 22nd November 1877 seven villages were transferred from this district to that of Nadia Owing to disputes arising from changes in the course of the Brahmaputra, Ganges and Meghna, it was ordered on the 17th September 1891 that the main stream of those rivers, under whatever local names they may be called, flowing between, or bordering on, the districts of the Dacca Division, would be the boundary for administrative purposes between the districts on both sides of the rivers.

3. This district forms an important portion of the tract of country lying north of the river Padma, between the Karatoya and Mahananda rivers and known as Barendra Bhumi. Numerous sub-castes of Hindus, from the Brahmans downwards, take their name from it. The Hindus who settled in this part of the country were called Barendra in contradistinction to their brethren who settled in Rarh.

HEAD II.—MOVEMENTS OF THE POPULATION.

4. There has been an increase of 3·8 per cent. only from that reported in the census of 1881 in the whole population of the district. There appears to have been a decrease of 1·8 per cent. of the population in the Sadar subdivision, and an increase of 8·8 per cent. in the Sirajganj subdivision. The causes to which the decrease in the Sadar subdivision appears to be due are internal transfers of villages from the Sadar subdivision *thanas* to the Sirajganj subdivision *thanas*, and also to the inroads of the Padma and Jamuna in the south-east of the subdivision by carrying away the river bank villages.

5. In 1887 about 35 villages, containing nearly 5,188 persons, were transferred from Dulai police circle to the Shahzadpur *thana;* six villages were, on the other hand, included within the Dulai *thana* which belonged to Ulapara. On comparing the present course of the Ganges, which is the southern boundary of the district, with the course of the river 38 years ago, when the *thak* survey took place, some 23 or more villages named in the map in Pabna, Dulai, and Mathura circles, appear to have been washed away. The revision of registers A and B showed that a depopulation of 7,838 persons in the Mathura police circle alone has taken place since 1881, which is undoubtedly due to the encroachment of the river.

6. The following statement shows the increase and decrease in each *thana* in 1891 (+ and — signify respectively increase and decrease) :—

		Males.	Females.	Total.
Pabna	1881	93,324	96,374	189,648
	1891	91,688	94,539	186,227
	Difference	— 1,586	— 1,835	— 3,421 or 1·8 per cent.
Chatmohar	1881	65,106	68,361	133,467
	1891	66,258	68,156	134,414
	Difference	+ 1,152	— 205	+ 947 or ·7 per cent.
Dulai	1881	90,052	92,394	182,446
	1891	90,852	93,293	184,145
	Difference	+ 800	+ 899	+ 1,699 or ·9 per cent.
Mathura	1881	51,064	51,422	102,486
	1891	47,300	48,402	95,702
	Difference	— 3,764	— 3,020	— 6,784 or 6·6 per cent.
Sirajganj	1881	110,384	1,08,801	219,185
	1891	122,361	1,15,792	238,153
	Difference	+11,977	+ 6,991	+ 18,968 or 6·6 per cent.
Shahzadpur	1881	106,674	113,737	220,411
	1891	116,853	123,903	240,756
	Difference	+10,179	+10,166	+ 20,345 or 9·2 per cent.
Raiganj	1881	47,116	45,258	92,374
	1891	51,826	47,084	98,910
	Difference	+ 4,710	+1,826	+ 6,536 or 7·7 per cent
Ullapara	1881	84,641	87,070	171,711
	1891	90,773	93,312	184,085
	Difference	+ 6,132	+ 6,242	+ 12,374 or 7·2 per cent

7. The first point that strikes one is the general increase in the Sirajganj subdivision, namely 8·3 per cent., and the general decrease in the Sadar subdivision, namely 1·1 per cent. The following causes were assigned in the report of census operations :—

"The decrease in the Sadar is somewhat larger than appears from the figures, for the following reason :—It is not likely that there were many more boatmen and travellers then than now; yet only 2,422 were enumerated in 1881, and 9,380 in 1891. On the other hand, it may be that in 1881 many of the boatmen were enumerated as being at their houses, and were not struck out at the final census. The diminution in Pabna and Mathura, and the slight decrease also in Dulai, I attribute mainly to the action of the river, which, from about 10 miles west of Pabna town to 6 miles east, has trended north continually for the past decade. Again, lower down it has carried away altogether the south-east corner of the district, washing away villages in Mathura, estimated to contain nearly 8,000 persons. The Atrai river, which used to bend to the east and fall into the Jamuna, now falls direct into the Ganges (Padma) river, the latter having cut away all the land through which the eastward bend of the river Atrai used to pass. The effects of the change in the course of the Ganges do not stop here. Having cut away its northern bank, it now spreads over the country, leaving in many places such a deposit of sand as has ruined the fertility of the land, and has during the last two years caused distress in the south of Pabna, Dulai and Mathura, which last year necessitated relief works. A sharp attack of cholera in each year also followed the floods, and it is pretty certain that many cultivators have left their lands and gone north. For the decrease in Chatmohar it is difficult to account. The decrease is very small altogether, but there is actually an increase in the male population and decrease in the females.

"Something of the depopulation of the Sadar may also be attributed to the profitable nature of the jute growing in the north of the district, *i.e.*, in Sirajganj subdivision. Here

we find a great increase in the population, but the increase is rather in the male than in the female population." Roughly, in Sirajganj the increase of males to that of females is 11 : 6; in Raiganj 4·7 : 1·8. "This fact, in combination with the general increase, proves that the cause is immigration. That immigration is due, as I have before stated, to the pressure of the river on the south and the profits of the jute trade, with the facilities afforded by the Harasagar, Phuljhur, Baral and other rivers for conveying it south-eastwards towards Goalundo. Sirajganj *thana*, and in a greater degree Shahzadpur, have also been affected by the easterly shifting of the Jamuna river. The boundary of the district is its eastern bank, and it will probably be found that the Mymensingh *thanas* opposite have decreased from the same cause. This does not apply to Mathura *thana* to the south, where the midstream is the boundary, and where the river has not so distinctly been diverted eastwards."

8. The census compilation thus classifies the villages and towns in the district. There are two towns, having each a municipality, namely, Pabna and Sirajganj. There are altogether 3,890 villages.

9. There does not appear much distinction between urban and rural population, except that in towns, people of other nationalities, *i.e.*, people born in other parts of the country, are to be met with in greater numbers than in the rural area, where a few people born in distant districts and provinces are met with as petty traders, *paiks*, *chaukidars*, and menial servants. Amongst the agricultural classes there is no migration in search of land in distant districts. People who have no lands for cultivation are seen to cross over the Jamuna to the district of Mymensingh in search of work. They go in batches and return after the reaping or harvesting season ends. Amongst the professional classes none are found to emigrate to other districts for employment, except those belonging to quite the upper classes, who are in Government and other service in other districts in considerable numbers. On a comparison with the figures of immigrants, or rather people of other districts censused within this district on the 26th February 1891, with the figures of 1881, there appears to be an increase of males born in Dacca, Nadia, Jessore, Sonthal Parganas, Chittagong, Hazaribagh, Mirzapur, Monghyr, Patna and Saran, and of females in Dacca, Patna, Saran and Sonthal Parganas, and a decrease in the male emigrants born in Rajshahi, Bogra, Burdwan and Lohardaga, and in female emigrants in Mymensingh, Nadia, Rajshahi, Bogra, Burdwan, and Lohardaga. The number of Sonthalis found in this district amounts to 155 in place of 7 only censused in 1881.

10. There appears to be an increase of 524 males and 46 females among the immigrants from Faridpur since 1881, the number censused being 2,822 males and 1,385 females. These are chiefly people employed in Government and *zamindari* services—cultivators censused in the *chars* of the Padma within the jurisdiction of Pabna—but the residents of the river bank villages of Faridpur. Some of the females can be accounted for from the fact of their marriage taking place with people of this district; 2,272 males and 763 females (in place of 1,686 males and 568 females) from Dacca can be similarly accounted for. Many of these, as well as those from Faridpur and Nadia, are boatmen of those districts censused in Pabna. There are 6,780 males and 3,693 females (in place of 6,376 males and 4,527 females) from Nadia. There appears to be a very slight decrease of females from Nadia, whereas there is an increase in the males. The decrease is only for 834 females, and can be explained away on the ground of there being fewer marriages. There are 2,503 males and 1,570 females in place of 2,516 males and 2,178 females from Mymensingh. The male population has remained constant, while the female immigrants appear to have decreased by 608 souls. No better ground than that there have been fewer marriages within the past ten years can be assigned for this decrease. The presence of the Mymensingh immigrants can be also explained as being in service and as boatmen and traders at Sirajganj; 3,924 males and 3,473 females are found in place of 4,251 males and 3,511 females from Rajshahi. Here it also appears that there has been an increase in the males and decrease in the females. Bogra gives the same result—225 males and 1 female in place of 42 males and 0 females from Chittagong. The increase in males from Chittagong can be explained by the fact of there being more boatmen from that district censused here: 1,553 males and 488 females from Hazaribagh in place of 783 males and 438 females in 1881 have been censused here. The increase in the males can be explained by the fact of there being more labourers and palki-bearers coming into the country to find work: 1,515 males and 160 females in place of 565 males and 108 females from Muzaffarpur can be also explained by the fact of these people finding employment here as *barkandazes*, *paiks*, constables, and other servants: 692 males and 58 females in place of 361 males and 78 females from Monghyr can be similarly explained: 622 males and 172 females in place of 233 males and 46 females from Patna can be also similarly explained: 1,666 males and 135 females in place of 366 males and 49 females from Saran can be explained on the ground of cloth merchants and traders and other servants to be found in the district. The presence of 6,738 immigrants from the North-Western Provinces can be explained by the almost exclusive monopoly of the jute trade and cloth trade at Sirajganj by the so-called Kayas Forty-one male and 10 female Europeans were censused in this district, and no doubt consist of the officials and others employed in the mills, flats, and steamers.

11. There have been found 640,201 males and 668,691 females (= 1,308,892) born in this district, showing an increase of 20,503 males and 21,775 females (= 42,278), *i.e.*, 3·3 per cent. The district percentage of increase over the whole population is 3·8 per cent.; therefore a very small emigration, if any, has taken place from this district. The coolies

going from Calcutta to work in the tea gardens of Assam have to pass by Sara. The inhabitants of this district never as a rule join the emigrants to Assam; some of them may be seen to settle in distant *chars* in the Jamuna and Padma, where good land is to be had at nominal rents. The jungle and swamps near the big *bils* in the district are seen being gradually inhabited and cultivated by small tribes of Bunas. As for immigration, the North-Western Provinces supply the greatest number; the posts of *zamindars*, *sardars*, *lathials*, and *barkundazes* are filled up from this class. Merchants of Marwar in great numbers are to be found at Sirajganj, but these are not permanent settlers in the district: they go away as soon as they can amass sufficient wealth to return to their country. There are no mining centres in this district.

Head III.—Varying Density of the Population.

12. The table below compares the density of the different *thanas* since 1872:—

Thanas.	Area in square miles.	Number of towns and villages	Number of houses.	Total population.	Persons per square mile.	Villages per square mile.	Persons per village.	Houses per square mile.	Persons per house.	Year.
1	2	3	4	5	6	7	8	9	10	11
Sadar Subdivision.										
Pabna ...	1872 318	373	34,344	180,038	566	1·1	483	108	5·2	1872
	1881 305	397	34,881	189,646	639	1·9	317	119	5·4	1881
	1891 297	552	36,226	186,227	627	1·9	340	122	5·1	1891
Chatmohar ..	1872 224	316	24,538	126,628	565	1·4	401	110	5·1	1872
	1881 211	435	23,390	133,467	633	2·0	307	116	5·8	1881
	1891 211	494	30,462	134,414	637	2·3	272	144	4·4	1891
Dulai	1872 272	397	24,487	151,936	566	1·4	388	90	6·3	1872
	1881 270	518	28,284	182 446	704	1·9	352	109	6·5	1881
	1891 259	470	35,246	184,145	711	1·7	391	136	5·2	1891
Mathura	1872 121	214	13,981	94,417	780	1·7	441	116	6·8	1872
	1881 115	276	15,946	102,486	891	2·4	371	143	6·4	1881
	1891 115	260	18,178	95,702	832	2 2	368	158	5·2	1891
Sirajganj Subdivision.										
Sirajganj	1872 322	328	28,601	211,043	655	1·0	643	89	7·4	1872
	1881 306	485	26,875	219,185	716	1·5	452	90	8·1	1881
	1891 306	562	40,129	238,153	778	1·8	423	131	5·9	1891
Shahzadpur	1872 274	353	30,219	201,253	734	1·2	570	110	6·7	1872
	1881 201	532	30,553	210,411	1,040	2·6	414	152	7·1	1881
	1891 212	516	40,013	240,756	1,136	2 5	466	189	6·0	1891
Raiganj	1872 221	371	15,889	82,424	373	1·6	222	72	5·2	1872
	1881 221	528	13,606	92,374	418	2 3	177	64	6·8	1881
	1891 221	544	17,945	98,910	448	2 4	181	81	5·5	1891
Ullapara ...	1872 214	440	20,161	161,855	756	2·0	368	122	6·2	1872
	1881 218	550	26,852	171,711	788	2·5	312	126	6·3	1881
	1891 218	404	27,527	184,065	844	2 1	396	126	6·6	1891
District Total	1872 1,946	2,792	198,220	1,211,594	616	1 4	434	101	6·1	1872
	1881 1,847	3,921	200,447	1 811 728	713	2·1	334	112	6·6	1881
	1891 1,839	3,892	245,726	1,362,392	741	2·1	350	134	5·5	1891

The Sirajganj subdivision on a glance shows that it is more densely populated, with the exception of *thana* Raiganj, than the Sadar subdivision. In the Sadar subdivision itself Mathura stands first, then Dulai, then Chatmohar, and last of all Pabna. In the Sirajganj subdivision Shahzadpur stands first, then Ullapara, then Sirajganj, and last of all Raiganj. The eight *thanas* are placed below in the order of their density:—

	Persons per square mile.
1. Shahzadpur	1,136
2 Ullapara	844
3. Mathura	832
4. Sirajganj	778
5 Dulai	711
6. Chatmohar	637
7. Pabna	627
8. Raiganj	448

Thus Shazadpur appears to be the most densely peopled—Raiganj the least. Influence of soil no doubt has produced this result. Shahzadpur and Mathura appear to be the seats of the earliest inhabitants of the district. Raiganj contains a part of the big marsh known as *bil chalan*, and some jungles and unreclaimed lands. This would explain the scantiness of its population. Shahzadpur and Mathura now border on the Jamuna river, and so did Shahzadpur formerly, when Jamuna passed along its old bed, now known as Harasagar. The vicinity of the big river no doubt attracted people to settle on its bank, owing to the facilities of river communication, trade, and healthy living. The cause of Chatmohar and Dulai being less populated appears that they are situated in the interior of the district, and consequently

do not afford any facilities for trade or other industries for want of river or other communications. The high death-rate, owing to unhealthiness of climate, no doubt lowers Dulai. It has also got a large area of *bils* or swamps. As for *thana* Pabna, it appears that the land is rather inferior in quality to those in other *thanas*. The cause of this has been alluded to above as being the spreading of the Padma over a wide range of the country, leaving in many places such a deposit of sand as has ruined the fertility of the soil.

13. Comparing the figures of the three censuses, Sirajganj appears to be steadily increasing in its density since 1872, and so are Shahzadpur, and Ullapara. The increase of density of the Sirajganj population appears to be due to the jute trade, which has made the Sirajganj town "the greatest jute market in Bengal" and "the principal seat of trade and commerce in north-eastern Bengal, and the commercial emporium of Pabna and Western Mymensingh and of part of Bogra, Rangpur, and Dinajpur"; Shahzadpur gives the same example, and so do all the *thanas* of the subdivision. In the Sadar subdivision depopulation has taken place in all the *thanas* except in Chatmohar. Taking column 7 of the table above, Chatmohar and Mathura show that there are 2 villages per square mile, whereas Pabna and Dulai give 1 village only. In the Sirajganj subdivision all the *thanas* give 2 villages, except Sirajganj. In column 8 Raiganj and Chatmohar show the smallest sizes of villages, whereas Shahzadpur and Sirajganj the biggest villages. On referring to column 9, Shahzadpur appears to be the most thickly inhabited *thana* in the district. Last of all, in column 10 Shahzadpur, Ullapara, Sirajganj, and Raiganj show the greater number of persons living together in a house.

Head IV.—Religion.

14. From the census of 1891 it appears that the Muhammadans in Pabna number 999,809 or 73·4 per cent. of the total population, and the Hindus 362,093 or 26·6 per cent. of the total population. Excluding Muhammadans and Hindus, the remainder of the people consists of 162 Christians, 1 Buddhist, 297 Jains, and 30 Brahmos. These figures show that the Muhammadans have increased 15 per cent. in number since 1872. The Hindus, on the other hand, show a very slight increase of 779 persons only. The number of Christians shows a very slight increase of 64 persons. Taking the European element in the figures of 1872 and 1891 to have been pretty constant, the work of conversion to Christianity seems to have been very poor. There have been decreases amongst Hindus and Musalmans in *thana* Pabna. There has been a decrease of Hindus and an increase of Musalmans in *thana* Chatmohar, and a decrease amongst Hindus and Musalmans in Dulai and Mathura. In Sirajganj *thana* the males amongst Hindus and Musalmans have increased, while the females show a great decrease. The depopulation of the Sadar subdivision, owing to the profitable nature of jute business at Sirajganj, is illustrated by this increase of males and decrease of females. In the Shahzadpur *thana* the Hindu male increase greatly preponderates over the female, while the Musalmans show increase in both. Raiganj and Ullapara show the same state of things. The relative increase of Musalmans and decrease of Hindus can be attributed to the gradually impoverishing tendency of the middle class Hindus, who are a little above the agricultural Musalmans, and far below the service-seeking or enterprising Hindus of the middle class of other districts. These men chiefly subsist on the produce of small *taluks* or holdings under small landowners, who are on the constant move of increasing rent and litigation. The produce is again at the mercy of the actual cultivators, who divide half of it among themselves as price of wages and labour. Education being backward amongst this class, they did not emigrate into other places to better their condition, but attempt to lead a life on what has been left by their fathers. The agricultural Musalmans on the other hand, who do not think it mean and *infra dig.* to hold the plough, are increasing in number owing to the large returns they receive in the jute and paddy cultivation. The rent per *bigha* of land does not appear to be exorbitant, and they always fight it out whenever an attempt is made by *talukdars* or landowners to enhance the rates of rent. The proclamation issued by the Bengal Government on the 4th July 1873 was begun in words which would prove the assertion. It was worded—"Whereas in the district of Pabna, owing to attempts of *zamindars* to enhance rents and to combination of *raiyats* to resist the same" The state of things has not much altered since 1873, the tension between *zamindars* and *raiyats* being notorious in the district. The influence of pilgrimage and proselytism is not seen producing any changes in the population.

15. A Brahmo Somaj was established in Pabna town in 1856. This society gradually decayed, and a second attempt to revive the Somaj and theistic religion was made in 1864, and in 1876 there were only eight members. In the report of the census of 1881 the column of Brahmos in Pabna is left blank. It must be presumed, therefore, the eight members fell off gradually till 1881. The last census gives their number as 30 (17 males and 13 females), of which 13 belong to Pabna *thana*, 5 to Dulai *thana*, 7 to Mathura *thana*, and 5 to Sirajganj *thana*. It is also a fact that many people, who are at heart Brahmos, do not dare return themselves as Brahmos for the matrimonial difficulty of getting bridegrooms and brides for their daughters and sons, called themselves Hindus on the supposition that Brahmoism is a branch of Hinduism.

16. The Muhammadans of this district are divided into two sects—(1) Rafaidanis and (2) Hnati Hanifi. Besides these classes there are followers of some *Fakirs* amongst the ignorant classes. The Wahabis are commonly believed to be numerous in Pabna, but the constant efforts of the police to find them out have been unsuccessful.

Head V.—Infirmities.

17. There are 210 males and 144 females of unsound mind in the Sadar subdivision, and 250 male and 198 female persons of unsound mind in the Sirajganj subdivision. The distribution of these in the Sadar *thanas* is almost in proportion to their respective areas. Pabna, with an area of 297 square miles and a town, contains 103 lunatics (58 males and 45 females). Dulai, with an area of 259 square miles, contains 106 lunatics (63 males and 43 females). The difference is very slight, and does not show any prevailing cause. The distribution in Mathura and Chatmohar also does not invite any remark. In the Sirajganj *thana* female lunatics preponderate over the male. Shahzadpur, Raiganj and Ullapara show deranged persons according to their respective areas. The males are more numerous than females. As the female population is larger than the male in these *thanas*, the preponderance of female lunatics over the male lunatics appears to be difficult to explain. A psychological singularity is discovered in comparing the various age-periods of the lunatics. The male lunatics are found more and more in number from the ages of 0—4 to 30—34, and then these numbers become less and less till the age of 60 and over. The female lunatics show exactly the same from 30—34 years to 60 and over, and with a little variation from 0—4 to 30—34 years of age. The age-periods of 30 to 34 years and 60 years and over show the greatest number of lunatics both in the male and female sides. If we compare the figures of the census of 1881, there appears to be a difference of 97 persons in the last census. This may be accounted for by the fact of many deranged persons censused in 1881 having died within these 10 years. Insanity found in this district is mostly congenital, and in some instances may be attributed to anæmia, not itself a disease, but the result of many diseases, such as fever, and of such drains on the constitution as lactation and imperfect nourishment. Cretinism, which prevails in mountainous countries, is not found in this district. The excessive use of ganja and opium is the cause, in some cases, of insanity amongst the male adult insanes.

18. *Deaf and Dumb.*—The last census gives the figures of deaf and dumb to be 1,581 (937 males and 644 females) in this district. This figure therefore is 474 less than the figure of 1881. The Sadar subdivision contains (264 males and 175 females) 439 persons, and the Sirajganj subdivision 1,142 persons (673 males and 469 females). This shows an abnormal proportion of deaf and dumb persons in the Sirajganj subdivision. The distribution of deaf and dumb in Sadar is in proportion to the areas of the various *thanas* except in Mathura, which shows an increase in the male side. In the Sirajganj subdivision both the female and male deaf and dumb in Sirajganj and Shahzadpur are greater than in Raiganj and Ullapara. The age-periods 5—9 years and 60 and over show the largest number of deaf and dumb males and females. The proportion of males who are afflicted with deaf-mutism to the females is 937 : 644, or rather 9 : 6. There does not appear to be any ground for supposing that there has been a concealment in the females. The prevalence of deaf-mutism amongst the males only cannot be satisfactorily explained.

19. *Blind.*—The census shows that there are 579 blind males and 500 blind females—altogether 1,079 blind persons in the district. This number is 520 persons less than the figure of 1881. These are evenly distributed in the Sadar and also in the Sirajganj subdivision, except in *thana* Raiganj, which enjoys the greatest immunity in its blindness. There are 37 blind males and 29 blind females only. Blindness stands second in numerical strength, deaf-mutism being the first. The proportion of blind males to blind females is 579 to 500, or rather 57 to 50. This disease grows with age, since the various age-periods from 0 to 60 and over show an increasing proportion of blind persons.

20. *Lepers.*—There are 572 lepers, including 424 males and 148 females in this district. Sirajganj and Shahzadpur *thanas* contain the largest numbers of lepers, whereas Raiganj and Chatmohar contain the fewest. The number of male lepers appears to be almost three times as great as that of the female lepers. That there has been a concealment of female lepers in respectable families cannot be doubted. There were 847 persons counted in the census of 1881, and the present figure is therefore 275 persons less. Large proportions of these persons are found in the later years of life, and shows that leprosy developes in the grown-up people. Insanity was defined as including both idiotcy and lunacy. No distinction was attempted to be maintained among them on the score of misconception on the part of enumerators. Those persons in whom leprosy showed signs of development or fully developed were counted as lepers. Those who were merely inflicted with white leprosy were not counted. It is very probable that these definitions were understood by the enumerators.

Head VI.—Education.*

21. *Increase in English and Vernacular Education in different classes.*—While the state of English education indicates some improvement, that of the middle vernacular appears to have retrograded, owing to the gradual decline in the number of lower primary schools since the year 1883-84. It is worthy of notice that all the lower primaries attempt at teaching the vernacular language only.

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* *Vide* letter No. 145J., dated 28th April 1893, from Kumar Gopendra Krishna Deb, Offg. Magistrate of Pabna.

22. *Comparative Statistics of Schools and Pupils since* 1872.—The subjoined statement shows the general education statistics of the district from 1881-82 to 1890-91 :—

Class of Schools.	1881-82.							1882-83.						
	Number of schools.	Number of pupils.	Hindus.	Muhammadans.	Others.	Number of pupils reading English.	Number of pupils reading vernacular.	Number of schools.	Number of pupils.	Hindus.	Muhammadans.	Others.	Number of pupils reading English.	Number of pupils reading vernacular.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
High English ...	4	687	...	...	...	...	...	5	1,077	...	...	...	...	...
Middle English ...	18	805	...	...	...	...	...	17	1,057	...	...	...	...	...
,, vernacular ...	33	1 822	...	...	...	...	...	30	1,624	...	...	...	...	...
Upper primary ...	61	2,332	...	...	...	...	...	68	2,302	...	...	...	...	...
Lower ,, ...	235	7,343	...	...	...	...	...	273	8,032	...	...	...	...	...
Middle vernacular ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Upper primary ...	.		...	...	...	...	...	...	...	...	...	...	...	...
Lower ,, ...	10	189	...	...	...	...	...	9	165	...	...	...	...	...
Special ..	...	..	...	...	...	...	...	...	...	...	...	...	...	...
Makhtabs ...	1	24	...	...	...	...	...	...	...	...	...	...	...	...
Sanskrit tols ...	...	...	...	...	...	...	...	3	20	...	...	...	...	...
Indigenous pathsalas	..	...	...	...	...	...	...	...	...	...	...	...	...	...
Total ...	357	13,202	...	...	...	...	...	405	14,367	...	...	...	...	...

Class of Schools.	1883-84.							1884-85.						
	Number of schools.	Number of pupils.	Hindus.	Muhammadans.	Others.	Number of pupils reading English.	Number of pupils reading vernacular.	Number of schools.	Number of pupils.	Hindus.	Muhammadans.	Others.	Number of pupils reading English.	Number of pupils reading vernacular.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
High English ..	5	1,023	849	174	...	856	715	5	998	702	146	...	787	582
Middle English .	18	1,151	972	170	...	736	1,151	21	1,522	1,242	278	2	961	1,522
,, vernacular	24	1,314	1,112	202	...	110	1,314	25	1,457	1,189	268	...	164	1,457
Upper primary .	66	2,318	1,692	626	...	...	2,318	70	2,615	1,875	732	8	24	2,615
Lower ,, ...	844	20,664	7,696	12,968	...	...	20,664	671	15,817	5,984	9,756	77	...	15,817
Middle vernacular ...	...	..	...	...	...	...	...	...	...	...	...	...	...	...
Upper primary ...	1	34	34	..	...	...	34	1	32	31	1	...	...	32
Lower ,, ...	92	1,382	1,049	333	...	...	1,382	82	1,266	1,009	257	...	...	1,266
Special ...	.	...	...	.	...	...	...	...	.	...	...	...	..	..
Makhtabs ...	2	35	...	35	...	...	...	2	16	..	16	...	...	...
Sanskrit tols ...	7	41	41	...	...	...	...	8	44	44	...	...	...	...
Indigenous pathsalas ...	...	...	...	..	..	...	...	...	...	...	..	..	...	...
Total ...	1,059	27,962	13,445	14,517	...	1,702	27,578	885	23,707	12,106	11,454	87	1,956	23,291

Class of Schools.	1885-86.							1886-87.						
	Number of schools.	Number of pupils.	Hindus.	Muhammadans.	Others.	Number of pupils reading English.	Number of pupils reading vernacular.	Number of schools.	Number of pupils.	Hindus.	Muhammadans.	Others.	Number of pupils reading English.	Number of pupils reading vernacular.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
High English ...	5	916	781	131	4	749	618	5	971	835	135	1	788	675
Middle English ...	24	1,718	1,380	338	...	999	1,718	23	1,695	1,361	334	...	978	1,695
,, vernacular ...	24	1,382	1,098	284	...	94	1,382	25	1,731	1,352	379	...	80	1,731
Upper primary ...	71	2,738	1,903	835	...	...	2,738	71	2,765	1,706	968	1	...	2,765
Lower ,, ...	542	13,263	5,065	8,198	...	...	13,263	391	10,245	4,003	6,234	8	...	10,245
Middle vernacular ...	...	...	...	...	...	...	...	1	33	32	1	...	...	33
Upper primary ...	2	56	55	1	...	...	56	1	21	21	...	...	...	21
Lower ,, ...	59	959	742	217	...	...	959	38	614	468	146	...	...	614
Special ...	.	...	...	...	...	...	...	...	...	...	...	...	...	...
Makhtabs ...	1	10	...	10	...	...	...	5	102	...	102	...	...	...
Sanskrit tols ...	5	34	34	...	...	...	...	4	37	37	...	...	...	...
Indigenous pathsalas ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total ...	733	21,076	11,058	10,014	4	1,843	20,734	564	18,274	9,905	8,359	10	1,846	17,779

Class of Schools.	1887-88.							1888-89.						
	Number of schools.	Number of pupils.	Hindus.	Muhammadans.	Others.	Number of pupils reading English.	Number of pupils reading vernacular.	Number of schools.	Number of pupils.	Hindus.	Muhammadans.	Others.	Number of pupils reading English.	Number of pupils reading vernacular.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
High English ..	5	1,094	940	151	3	884	706	5	1,298	1,070	228	...	1,040	812
Middle English ..	26	2,115	1,017	495	3	1,332	2,115	28	2,469	1,866	594	9	1,575	2,469
,, vernacular ...	23	1,457	1,168	289	..	78	1,457	25	1,578	1,159	419	...	...	1,578
Upper primary ...	76	3,058	1,848	1,209	1	...	3,058	76	3,125	1,942	1,183	...	...	3,125
Lower ,, ...	366	10,205	4,178	6,022	5	...	10,205	324	9,595	3,985	5,606	4	...	9,595
Middle vernacular ..	1	29	29	.	..	...	29	1	42	42	...	...	...	42
Upper primary ..	1	22	22	.	...	...	22	1	17	17	...	...	...	17
Lower ,, ..	40	615	553	62	...	...	615	39	597	529	68	...	...	597
Special ...	9	32	15	17	...	...	32	9	29	22	7	...	...	29
Makhtabs ...	14	263	..	263	...	...	...	6	51	...	51	...	...	...
Sanskrit tols ...	11	65	65	..	..	...	...	8	34	34	...	...	...	...
Indigenous pathsalas ...	2	24	9	15		.	24	4	26	...	26	...	...	26
Total ..	574	18,979	10,444	8,523	12	2,294	18,328	526	18,861	10,666	8,182	13	2,655	18,290

Class of Schools.	1889-90.							1890-91.							
	Number of schools.	Number of pupils.	Hindus.	Muhammadans.	Others.	Number of pupils reading English.	Number of pupils reading vernacular.	Number of schools.	Number of pupils.	Hindus.	Muhammadans.	Others.	Number of pupils reading English.	Number of pupils reading vernacular.	Remarks.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
High English ...	5	1,242	1,111	231	.	1,143	857	5	1,244	1,026	218	...	1,071	794	
Middle English ..	27	2,434	1,850	584	.	1,600	2,434	28	2,257	1,713	544	..	1,580	2,257	
,, vernacular ...	26	1,502	1,140	362		50	1,502	24	1,313	1,025	288	...	122	1,313	
Upper primary ...	90	3,621	2,212	1,409		...	3,621	98	3,679	2,271	1,408	..	..	3,679	
Lower ,, ..	304	8,999	4,140	4,857	2	...	8,999	270	7,867	3,320	4,547	...	...	7,867	
Middle vernacular ...	1	34	34	...	...		34	1	35	35		.	...	35	
Upper primary ...	1	20	20	..	...	...	20	1	19	19	..	...	...	19	
Lower ,, ...	35	539	467	72		...	539	33	508	440	68	..	..	508	
Special .	5	22	11	11	.	...	22	4	24	16	8	...	...	24	
Makhtabs ..	1	11	..	11	...	...	...	..	.	.	.	..	...	...	
Sanskrit tols	9	34	34	..	...	..	...	8	37	37	...	..	..	...	
Indigenous pathsalas	..	.	...	...	...	...	...	..	.	..	...	...	...	...	
Total ..	504	18,558	11,019	7,537	2	2,808	18,028	472	16,983	9,902	7,081	...	2,783	16,496	

As the statement shows, there has been since 1883-84 a gradual loss both of schools and pupils which is confined to the lower primaries only. The loss is chiefly attributed to the want of local support, as well as to the introduction at different times of a variety of primary systems in the district.

23. *Spread of Education in different parts of the district in relation to Character and Religion of Population and predominant Castes.*—There are in the main two religious sects of people living in this district—Hindu and Muhammadan. Among the former the predominant castes are Brahmans, Kayasthas, weavers, sahas, and fishermen. The total number of Hindu and Muhammadan male population stands according to the census of 1891 at 179,668 and 497,856, respectively, and that of boys of school-going age at 46,780. From the latest educational returns of the district, it appears that the percentage of Hindu boys exceeds that of Muhammadan boys by 4·1, although the proportion between the two sects in respect of population is nearly 1 to 3. It is, however, found that, although the Muhammadans are behind their Hindu brethren in point of secondary education, they are almost on equal footing with them as far as primary instruction is concerned.

Among the Hindus again the Brahmans and the Kayasthas hold the foremost place in point of education, and next to them stand the weavers and the sahas. There are, however, very few among the fishermen who appreciate education.

24. *Spread of Education among so-called aboriginal races.*—There appears no boy belonging to any aboriginal race to be under instruction in any class of school in the district.

Head VII.—Language.

25. Out of a population of 1,362,392 persons, 1,340,700, that is, 98·4 per cent., speak Bengali, which is their parent tongue; 20,871 persons, *i.e.*, 1·5 per cent., speaking Hindi, Hindustani or Urdu are also found in this district. Most of these are people of Bihar and the North-Western Provinces employed in service and trade. Of this number, the males are almost three times as many as the females. Since 1881 the number of persons speaking Hindi has doubled within these 10 years. The number of persons speaking Bengali now appears to have

increased in the proportion of the general district increase since 1881. There are 371 Uriya-speaking persons in this district. The Uriyas therefore do not so much resort here as they did 10 years ago when their number was 557. The census gives this district 25 Persians and 12 Arabs. This is doubtful. Some of these entries were doubtlessly communicated to the less educated enumerators by Indians affecting Persian and Arabic descent from their acquirements in those languages: 137 English-speaking persons have been returned: 84 persons speaking the Paharia language have been returned in the Sirajganj *thana*. It is not clear to what class of hillmen these belong. Mr. Risley, in his Tribes and Castes of Bengal, classes them as Paharia Asur, Paharia Aguria, Paharia Binjhia, Paharia Korwa, people of Chota Nagpur. But it is not clear to what clan the persons censused here belong. All of these were found at Sirajganj, and must be the coolies employed there in the mills. One hundred and fifteen Marwari-speaking people were found in this district and all at Sirajganj, where they are engaged in trade. Twenty-three Arakanese-speaking people were found at Sirajganj. Out of 12 Madrasi or Tamil-speaking persons, 8 were found at Sirajganj and 4 at Pabna. Eight Santhali-speaking persons, all at Sirajganj, must also be mill-hands. Seven Guzarati-speaking persons were found within *thana* Pabna. Twelve Portuguese-speaking persons were also found in Pabna *thana*. These persons may be of mixed origin, putting forth a doubtful claim to be descendants from Portuguese adventurers and navigators who were the first visitors of India from Europe. There is no language in this district which can be said to be declining or disappearing. The Bengali spoken here is characterised with the accentuation which is so familiar in the Eastern Bengal districts. The urban area shows more improved pronunciation and tone than the rural area, which in many cases approach Dacca, Faridpur, and Mymensingh.

Head VIII.—Castes.*

26. Of a population of 1,362,392 persons in this district, 999,809 are Muhammadans. Out of 362,092 persons who returned themselves as Hindus, 78,612, *i.e.*, nearly 6 per cent. of the total population of the district, were semi-Hinduized aboriginal tribes. The Hindu castes are given below with their respective numbers as ascertained in the last census. The table prepared by the Superintendent of Census, Bengal, recognizes no caste amongst the Muhammadan population, but even amongst them exists a sort of a caste system which regulates their marriages and other ceremonies.

Hindus.

Name of caste semi-Hinduized.	Nos.	Name of caste semi-Hinduized.	Nos.
Bagdi	1,549	Hari	2,626
Bauri	6	Mihtar	258
Bahalis	544	Bhar	216
Banpor	3	Bhuiya	601
Baiti or Chunnia ...	764	Bedia	194
Chain	144	Musahar	23
Chamar	9,346	Rajwar	2
Muchi	7,310	Santal	51
Chandal	51,027	Bhuimali	7,812
Bind	1,752		
i.—Superior castes.			
Dosadh	652	Brahman	20,429
Dom	1,168	Rajput	576
Kochh	2,865	Babhan	46
Oraon	306	Bhat	2
ii.—Intermediate castes.			
Pod	102	Kayastha	32,156
Pasi	891	Baidya	1,216
iii.—Trading castes.			
Turi	41	Agarwala	72
Gems	1	Khatri	1,471
Garail	2	Oswal	15
Kharia	1	Baniya	4,990
iv.—Pastoral Goala.			
Khatik	44	Goala	11,294
Munda	110	Gareri	7

* *Vide* letter No. 1448, dated 30th December 1892, from Kumar Gopendra Krishna Deb, Offg. Magistrate of Pabna.

v.—Castes engaged in preparing cooked food.

Kuri	1,240	Mayara	1,504

vi.—Agricultural caste.

Sadgop	34	Kora	1,556
Kaibartta, including Parashar Das.	23,544	Malakar	1,180
		Nunia	854
Barui	2,627	Koeri	158
Tambuli	226	Kurmi	1,711
Aguri	1	Markande	1

vii.—Castes engaged in personal service.

Dhoba	1,776	Dhanuk	12
Napit	10,883	Dai	141
Kahar	2,614	Kewat	5

viii.—Artisan castes.

Kamar and Sonar ...	7,097	Sunri	26,900
Kansari	20	Teli	9,293
Sutradhar	12,643	Tili	7,620
Kumhar	10,992	Kawali	7
Kacharu	14		

ix.—Weaver castes.

Tanti	3,861	Kapali	5,815
Jugi	1,224		

x.—Labouring castes.

Chunari	173	Patial	49
Matial	4,726	Karni	711

xi.—Castes engaged in selling fish and vegetables.

Turaha	66

xii.—Boating and fishing castes.

Jaliya	47,152	Gonhri	276
Patni	4,315	Tiyar	2,270

xiii.—Musicians, dancers, beggars, and vagabonds.

Bairagi	8,149

xv.—Persons returned by title or unidentifiable castes ...	299
Persons returned by occupations	843
xvi.—Persons returned by locality	164
xvii.—Persons returned by unidentifiable castes or not returned by castes	1,639

27. Of these castes, the Brahman is the highest in social scale. Its members are generally the *zamindars* and the enlightened people of the district. Many of them have got rent-free tenures, such as *brahmottar* and *debottar*. They form the priesthood of the other castes as well as of themselves. They belong to the Barendra class of Hindus in contradistinction to their brethren of the south, who are called Rarhi. The distinction of Barendra and Rarhi appears to be purely a territorial one, though the Rarhis claim a higher status than the Barendras, and the Barendras do the same. Many of these Barendra Brahmans are worshippers of Vishnu and Chaitanya, as the Kayasthas and other castes of this district are. The Brahmans number 20,429, consisting of many sub-castes. The Barna Brahman sub-caste is much inferior to the pure Brahmans. These officiate as priests to the lower castes of Hindus, such as Chhutar, Jaliya, Jugi, Chandal, Chamar, &c. Another sub-caste is Adhikari, of which one was found in the district. There were 16 representatives of the class Acharji and 86 of Grahacharjya, and one Ganan Acharji, who deal in incantations, perform ghost ceremonies, and take alms in *sradhas*. Twelve persons belonging to the Lagna Acharji class were found in the district. Their vocation appears to be fixing auspicious moments for various ceremonies of the Hindus. One person belonged to the Pathak class. This class gain their livelihood by reciting sacred and poetical verses. Four Tiwaris, 1 Pande, 2 Thakurs, 1 Maithil, and 54

Nekbatkul were probably descendants of up-country Brahmans settled in this district temporarily or permanently.

28. *Baidya.*—This caste ranks next to the Brahmans. Its members are hereditary physicians and landed proprietors. Some of them may be seen as Government servants and *zamindars'* servants also. They numbered 1,216 in the last census. They numbered 1,206 in the census of 1872. Their number appears to have been pretty much constant during the last 20 years.

29. *Kayasthas.*—Writers by hereditary occupations. They number 32,156. They numbered 35,359 in 1872 and 34,602 in 1881. The Kayasthas of this district are not so enlightened as their brethren are in Southern Bengal. Kayasthas in the Presidency Circle would never touch the plough, but here people calling themselves Kayasthas have been found tilling the soil with their own hands, as I have found them doing in parts of the Burdwan district, where they have got the nickname of "*Nangla* Kayasthas." Many members of this class are *gumashtas*, and *naibs* of *zamindars*, pleaders, and *mukhtears* of the courts of justice and Government servants. There are proprietors of lands, owners of tenures and tenancies called *jote* amongst this caste. On the whole they are much inferior to the Kayasthas of Southern Bengal.

30. *Khatrias.*—The hereditary warrior caste of Rajputana and Upper India. In Bengal, and in this district in particular, they are mostly occupied as traders in jute, cloth and other articles, and are also to be found as *barkandazes* and *lathials* of *zamindars*. Some Khatris have been regularly domiciled in this district, where they live like the children of the soil and speak the Bengali language with its provincialism prevalent here. Some of them are in police service, as well as fresh comers from Bihar and districts in the North-Western Provinces. They numbered 1,471 at the last census and 737 in 1872. So these outsiders have doubled within the last 20 years. The flourishing condition of the jute trade of the district has probably attracted many of these enterprising people.

31. *Rajput.*—The members of this caste are employed as police constables, *barkandazes*, door-keepers and *lathials*. They numbered 576 in the last census and 664 in 1872.

32. *Bania or Banik.*—The Subarna Baniks belong to this caste. There has been of late a movement amongst the members of this caste to establish themselves as belonging to the caste of Vaisya, to be found in the North-Western Provinces and Bihar. They have a legendary anecdote showing how Ballal Sen, King of Bengal, degraded them in the social scale owing to their extreme avarice. The members of this class are rich, enlightened, and not inferior to the Kayasthas. The Subarna Baniks of Calcutta and Hooghly are the illustrious examples of the caste. There are many sub-castes included under the appellation Banik-Adhia, Barnawar, Banwar, Moheswar, Subarna Banik, Vaisya Banik, and Gandha Banik. The Baniks numbered 4,990 in the last census, 3,262 in 1872, and 3,769 in 1881. Of all the sub-castes, the Subarna Baniks are the wealthiest and most advanced class. They are to be found as Government servants, *jote*-holders, and in other paths of life. The rest are generally traders and shopkeepers.

33. *Oswal.*—A subdivision of the Bania caste. They numbered 87 in the last census, taking the Agarwalas with them, and 75 in the census of 1872. These are the representatives of the up-country Banyas in this district.

34. *Napit.*—They are mostly barbers. Some are found as servants of wealthy men, and others have entered the Government service also. They numbered 10,883 in the last census, 10,623 in that of 1872, and 11,718 in that of 1881. The barbers of this district cannot compete with those of Southern Bengal in the art of shaving.

35. *Mayara.*—Hereditary confectioners. They numbered 1,504 in the last census and 1,522 in 1872. Some of these have returned themselves as Mayara, some as Halwai, some as Halui, and some as Kuri. These people make the Indian sweetmeats and keep shops in nearly all the markets. The Brahmans and other superior castes can take water from their hands.

36. *Kamar and Sonar.*—There are two classes amongst these—*Kamars* and *Sonars* (blacksmiths and goldsmiths). The Kamars and Sonars belong to the same caste and intermarry between themselves, and are guided by the same caste laws. Messrs. Hunter and O'Donnell think them distinct castes, which is, however, not the case in this district and in Khulna as experience proves. Those who follow the trade of a blacksmith are called *lohar* and those of the goldsmith *sonar*. I have therefore added up the numbers of *kamars* and *sonars*. They numbered 7,097 in the last census. They numbered 7,085 in 1872 and 8,119 in 1881. The members of this caste earn their bread by supplying the villagers with their necessary household tools, cultivating implements, and ornaments for their women and children. As a class they are as much dishonest as their brethren are in other districts of Bengal.

37. *Kumhar.*—The potter caste. They numbered 10,992 in the last census, 10,202 in 1872, and 9,841 in 1881. The Kumhars have returned themselves in three sub-castes—Kumhars, Pals, and Rudrapals. As a rule, the members of this caste have remained stationary in the sphere of their life. They do not aspire beyond making the clay idols for the worship of the Hindus. The earthenware made by them is inferior owing to the clay of this district being full of sand. A few amongst them have a smattering of Bengali. They are inferior to the *kamars*, notably the *sonars* in wealth, but superior to them in social position.

38. *Kansari.*—The brazier caste. They numbered 20 only in the last census and 118 in 1872. No better cause can be given for the diminution of their number than that some of them might have gone to other places for work.

39. *Barui.*—Growers and sellers of betel leaf. They numbered 2,627 in the last census, 2,577 in 1872, and 2,102 in 1881. Taking the figures of 1891 and 1881, there appears to have been no increase in this caste. They are stationary and conservative in their instincts as the kumhars. A few care for education. The sons are taught the vocation of the father, and no attempt is made to try other paths of life, as was probably the wrong intention of the framers of the caste system. A few Muhammadans of the cultivating class are also seen having *borojes*, and growing and selling *pân* like the Baruis. The word *barui* is derived from *boro* or *boroj*, meaning a betel plantation.

40. *Tambuli or Tamoli.*—A respectable trading caste whose original occupation is supposed to have been the selling of betel leaf. They numbered 225 in the last census, 290 in 1872, and 130 in 1881. The members of this caste deal in grain and are petty shopkeepers. The Baruis claim to be Tamolis also, so it is not doubtful that they may belong to the same caste. The word Tambuli is derived from Sanskrit *tambul—pân* or betel leaf. Many Tambulis are wealthy tenure-holders and *jotedars*.

41. *Sadgop.*—The highest of the agricultural castes. They numbered 34 in the last census, 449 in 1872, and 882 in 1881. Probably there is a mistake in the compilation of the number of this caste in the last census.

42. *Kaibartta.*—The largest agricultural caste in this district. They numbered 23,544 in the last census, 19,255 in 1872, and 23,306 in 1881. Some of the members of this caste are *zamindars*. Most are *jotedars* or actual cultivators, no better than their Muhammadan fellow-workers. They do not differ in features and sometimes in names from the cultivating Muhammadans. A few come for education and may be seen as *gumasthas* and clerks in the Government offices. There are two classes of Kaibarttas—Halia, namely, those who wield the plough, and Jaliya, those who wield the fishing net. The census tables show that 17 persons returned themselves as nabiks, probably being boatmen or jaliyas.

43. *Kanai or Kora Kanai.*—They numbered 1,556 in the last census. They are diggers, preparers of lime, and palki-bearers by profession.

44. *Parashar Das.*—An agricultural caste. Mr. O'Donnell has included them as a sub-caste among the Chamars, but this is a mistake. They are the same as Halia Kaibarttas.

45. *Aguris.*—One representative of this caste has been censused only. They showed 32 members in 1872.

46. *Sutradhar.*—The carpenter caste. They numbered 12,643 in the last census and 10,282 in 1872. They are mainly engaged in boat-making and the materials of house-building. A Brahman cannot take water from the hands of a chhutar.

47. *Tanti.*—The highest caste of weavers. The Tantis and Sunris of this district are much improved, and are generally rich traders, and may be found in Government offices. Though they are much inferior in the social scale, yet their wealth and education have given them a respectable position in society. They are the money-lenders, and monopolise the internal trade of the district almost amongst themselves. The Tantis numbered 3,861 in the last census, 4,059 in 1872, and 4,110 in 1881. The decrease in their number cannot be explained.

48. *Mali.*—Gardeners and sellers of flowers. They numbered 1,180 in the last census, 2,986 in 1872, and 2,575 in 1881. Mr. O'Donnell has grouped some Malos amongst their number. The Malos are a different caste, being engaged as fishermen and the same as Jaliyas.

49. *Chasa Dhoba.*—An agricultural caste. They numbered 1,160 in 1872. Mr. O'Donnell has not shown them as a distinct caste in his census table.

50. *Sunri, Shaha, San.*—They all belong to the same caste, though they returned themselves as Sunri, Shaha, and San-lóg. Their number was 26,900 in the last census, 29,728 in 1872, and 26,049 in 1881. Some of the members are big *zamindars*, traders, and Government servants. They represent the capital of the district. Many of them are *jotedars*, and cultivate by means of hired labour. Many are shopkeepers, and many carry on the internal and external jute trade of the district. Many members of this caste are educated, and owing to their wealth the higher castes are beholden to them, though socially they are so much down in the caste scale.

51. *Goala.*—The most important pastoral caste in the district. As a class, they are a sturdy fair race. They mainly deal in milk and its products. They numbered 11,294 in the last census, 11,648 in 1872, and 11,783 in 1881. Some are to be found in menial service also.

52. *Teli and Tili.*—They numbered 9,293 and 7,620 respectively. There is a distinction between the two. The Telis are oilmen, while the Tilis are a distinct caste akin to the *Tambulis*. Mr. O'Donnell seems to suppose that the Tilis, Toipal, and Kalu are included in the caste of Telis, but this is not the case.

53. *Turaha.*—Sixty-six in number. Sellers of fish and vegetables.

54. *Sankhari or Sankh-banik.*—They numbered 109 in the last census and 158 in 1872. Dr. Hunter has placed them very low in the caste scale, but they are superior to the Subarna Baniks. A Brahman can take water from their hands.

55. *Kapali.*—This caste prepares jute bags and tills the soil. They numbered 5,815 in the last census, 5,811 in 1872, and 6,378 in 1881.

56 *Gareri.*—Keepers of cows and sellers of milk. They numbered 7 in the last census and 13 in 1872. They are probably a branch of the Goalas.

57. *Jugi.*—Weavers of coarse cloth. They numbered 1,224 in the last census, 1,738 in 1872, and 1,252 in 1881. Some of the members consider themselves as fallen Brahmans or ascetics. Their dead bodies are buried, keeping the head above the earth covered with an earthen pot.

58. *Dhunya.*—Cotton cleaners. Many of them are people of Bihar. Mr. O'Donnell has omitted to record this caste as a separate main caste in the census table, probably owing to its members being Muhammadans.

59. *Dhobi.*—The washerman caste. They are mostly Hindus in this district. This caste returned 1,776, including 38 Ganias. They were 1,376 in 1872 and 2,225 in 1881.

60. *Kahar.*—Two thousand six hundred and fourteen persons—21 Kahars, 768 Beharas, 1,786 Rawanis, and 39 Dhurias—have been returned as comprising the Kahar caste, whose occupation is carrying *palkis* and *dulis*. Many of these are up-country people, who temporarily settle here and go away after amassing some money.

61. *Koeri and Kurmi.*—Agricultural castes from Bihar. They are generally servants, numbering 158 and 1,711 respectively.

62. *Dhanuk.*—Engaged in personal service. Twelve members of this caste were censused in the district.

63. *Chunari.*—Lime preparers. They are the same as the Baitis. One hundred and seventy-three persons have been returned as Chunaris, Churnaker, and Chunaita. Five hundred and ninety-one Chunias and Baitis must be also added to this number.

64. *Matial.*—Labourers and diggers of earth. Four thousand seven hundred and twenty-six persons, calling themselves by this name, have been returned in the last census. Mr. O'Donnell thinks that "Mateal" is not a caste, but an occupation. It may be so, but the occupation has constituted a caste in this instance. They numbered 3,465 in 1872.

65. *Kora.*—Mr. O'Donnell thinks that the Kora is the same caste as the Konai. Dr. Hunter, however, places the Konai higher up and the Koras lower down.

66. *Samonta.*—Mr. O'Donnell does not think this to be a main caste.

67. *Jaliya.*—The fishing caste. Forty-seven thousand one hundred and fifty-two persons have been returned as Jaliyas by occupation. Two thousand three hundred and sixty persons as Rajbansis have been taken by Mr. O'Donnell as a sub-caste of the Kochh.

68. *Patni.*—Caste of ferrymen. Four thousand three hundred and fifteen persons of this caste were returned in the last census. They were 3,551 in 1872.

69. *Ghatwal.*—This is not properly a caste but an occupation. One hundred and thirty persons have been returned as ghatwals and rayatwar. They numbered 1,910 in 1872. The large reduction in their numbers may be probably owing to the fact of Bunas being not included in them, as was probably done in 1872. Besides the castes enumerated above, there is a number of small castes representing a few persons scattered all over the district. They are, however, in the lowest depths of society, and may be said to be hovering about the precincts of Hinduism.

Of the castes enumerated above, the following nine castes are called Navasakhas. They take precedence below the Kayasthas and are considered the pure castes of the Sudras:—(1) Tili, (2) Mali, (3) Kumhar, (4) Kamar, (5) Tai, (6) Tanti, (7) Barui (called Gochhali also), (8) Bania, (9) Napit. A few remarks are needed regarding the castes which are only dwelling on the confines of Hinduism.

The Bagdis numbered 1,549. They numbered 1,540 in the census of 1872 and 2,325 in that of 1881. They appear to be a peaceful people, never taking the time of the courts of justice, but adjusting their difference by their caste *panchayat*. They are generally occupied in fishing and carrying *palkis* and *dulis*. Their social standing is very low. They rank with the Bauris and Bhuyans.

70. *Bauri.*—Agricultural labour and palki-bearing are the main occupations of the caste. They occupy the same social position as the Doms, Bagdis, and Kewats. They numbered 6 only in the last census, 25 in 1872, and 255 in 1881. They settle down in large numbers wherever there is an indigo factory. In the Burdwan district Bauris and Bunas are taken to be the same caste.

71. *Bahalia.*—A sub-caste of Dosadhs. Though closely allied to the Dosadhs, yet they will not eat or drink with them. They are to be found as grooms or hunters, like the Bedyas. They numbered 544 in the last census.

72. *Bindi-Bin, Bhind, Bindu.*—The Bindis numbered 1,752 persons in the last census, 1,100 in 1872, and 1,008 in 1881. Their occupation is the production and sale of vegetables and the selling of fish. Many of them are *fotedars* on the *chars* and banks of the Padma. Two persons of the sub-caste "Bin" were censused in this district. The Bindis are supposed to be allied to the Nuniyas.

73. *Bhuimali.*—Mr. O'Donnell has included 2,626 Haris who belong to the scavenger class. Dr. Wise also thinks the Haris to be allied to the Bhuimalis. The Bhuimalis are a cultivating, palki-bearing, and menial caste. The Bhuimalis of this district never keep swine. Many *chaukidars* are recruited from this caste. Brahman, Kayasthas, and the Hindu farmers have Bhuimali servants to look after their lands and crops. He is often employed in clearing jungles and shrubs, in cutting small drains or sweeping the yards of rich people. They numbered 7,812, including 2,626 Haris, 13 Hakars, 1 Jaruhar. They numbered 6,408 in 1881. Socially they occupy a status a little above the Namasudras or Chandals.

74. *Mihtar.*—A sub-caste of Haris who remove night-soil. Two hundred and fifty-eight persons of this caste were censused in this district They are probably employed in the Pabna and Sirajganj Municipalities as sweepers and scavengers. One member of the Phulbari Haris, who are not sweepers, but are engaged as *chaukidars* and gardeners, is also included in this number.

75. *Bhar and Rajbhar.*—Mr. Risley calls them a Dravidian caste of Western Bengal and Chota Nagpur, most of whom are cultivators. The Rajbhar has been supposed by

Mr. O'Donnell to be a sub-caste of the Bhars, but Mr. Risley calls them an up-country caste engaged in Bengal as gardeners and cowherds. They claim to be a distinct caste from the Bhars, with whom they do not eat or intermarry. Their social position is the same as that of the Koeris and Kurmis. The Bhars numbered 216, and the Rajbhars 46 in this district.

76. *Bhuiya.*—Six hundred and one members of this caste were censused in this district. They numbered 3 in 1872 and 312 in 1881. Thirty-one Bhuinhars should be added to their numbers and not to those of Babhans.

77. *Bediya.*—Sixty Bediyas and 134 persons, calling themselves Byadh, were found in the district. They belong to the same group who are found all over Bengal wandering like gipsies. They are acrobats and conjurors, and play tricks with balls and knives, and their females administer medicine to the ignorant villagers. They hunt and fowl with bird-lime, and catch snakes sometimes.

78. *Banpar.*—Three members of the tribe were found in the district. Mr. Risley calls them a sub-caste of the Mallahs and Gonrhis of Bihar, probably of Dravidian descent. Their occupation is said to be that of boatmen and fishermen. They catch alligators and *gharials* and eat their flesh. Socially the Banpars rank low.

79. *Madura.*—Mr. O'Donnell has placed them under the Babhans, but this is not probably correct. Mr. Risley calls Madura "a contraction of Mohananda, a sub-caste of Kewats in Bihar who sell sál-leaves and wood. The Kewats again are a fishing and cultivating caste of Bihar, largely engaged in personal service. Twelve members of the Madura caste were found in the district during the last census.

80. *Baiti or Chunia.*—This caste was placed by Dr. Hunter amongst the semi-Hinduized tribes, but they are more improved than the Bediyas or Mihtars. They are engaged in manufacturing lime from shells. They are also mat-makers, weavers, dancers, and beggars. The Baiti is one of the most impure of Bengali castes. They numbered 591 in the last census, 1,302 in 1872, and 496 in 1881. To the number of the Baitis should be added 173 persons who belong to the same caste, but have returned themselves as Chunaris, Churnakars, and Chunaitas.

81. *Chain.*—One hundred and forty-four members of this caste were found in this district in the last census. They are a cultivating and fishing caste. They rank with the Bindis, Nunias, and Pasis. They were 120 in 1872 and 12 in 1881 in this district.

82. *Chamar or Muchi.*—The members of this caste have returned themselves as Chamars, Betuas, Daikurar, Muchi, Ruidas, and Rui. Mr. O'Donnell makes a distinction between Chamars and Muchis. This distinction, if any, cannot be called accurate, as the names are almost synonymous, except in the claim of the Muchis, who call themselves Rishis to be a distinct caste of somewhat higher social position. But it is doubtful whether the enumerators were charitable enough in all cases to return them as Muchis and not Chamars. It should be observed, however, that the number of Chamars contain Bengali Muchis, and those who speak Hindustani and come from Bihar and other provinces. Mr. O'Donnell includes the Betuas and Daikurars as Chamars, and the Ruidas and Rui as Muchis. The number of Chamars thus censused is 2,036 and that of the Muchis 7,310, excluding the Parashar Dases, who are undoubtedly Kaibarttas. The Chamars numbered 893 in 1881 and 5,477 in 1872. The Muchis numbered 4,899 in 1881. The abnormal difference in these numbers shows that a correct classification has not been followed in any of the three censuses.

The occupation of this caste is tanning and leather work. They work as shoemakers, saddlers, musicians, and basket-makers. The Muchis skin the carcasses of dead animals, and take the flesh of dead cows. The Betua sub-caste makes rattan baskets. The social position of the Muchis is a little higher than that of Chamars, but both the castes are at the very bottom of the Hindu social system. The good Hindus think themselves defiled if they are touched by the Muchis, and they have to bathe before they enter the house or eat anything.

83. *Chandal.*—The Chandals of this district made a representation to Government in the preliminary stages of the last census, that they should be recorded as Namasudras in the census schedules, and their prayer was granted. The Namasudra would never call himself a Chandal, but would resent anybody calling him so. The Namasudras are in reality a much more improved race than the Bhuimalis and other low castes. They are good cultivators, occupancy and non-occupancy *raiyats*, and some of them can read and write. The Namasudras do not present any dissimilarity of features and modes of life to their fellow-workers, the cultivating Muhammadans. The Namasudras have their own Brahmans, who are called Barna Brahmans. They returned themselves as Namasudras, Goral, Jaini, Karppa or Koral, numbering 51,027. Twenty-five members of the Chirkutta caste have been placed amongst the Chandals, but this is probably a mistake, as Mr. Risley calls the Chirkuttas Orissa Khandaits, known as such for preparing *chira* or rice parched and flattened. The Chandals numbered 53,319 in 1881 and 50,126 in 1872.

84. *Dosadh.*—One hundred and eight of this caste were found in Pabna in the last census, 14 in 1872, and 276 in 1881. This is called by Mr. Risley a degraded Aryan or refined Dravidian cultivating caste of Bihar and Chota Nagpur.

85. *Dom.*—Eleven hundred and sixty-one members of this caste were in this district in the last census. In this number are included the numbers of 15 Dharkar, 284 Kalindi, and 31 Bansphor. Their number in 1872 was 1,566 and in 1881 1,340. The Doms make baskets and mats. The 15 Dharkars included as Doms belong to a sub-caste of Doms in Bihar, who make cane baskets, winnowing fans, and keep and sell pigs. The Kalindis, who form a sub-caste of the Bengali Doms, are employed in basket-making, in killing dogs, removing dead

bodies, and some in hanging criminals. The Bansphors are also Doms, but have nothing to do with funerals, and do not eat beef, offals, and other peoples' leavings. They do not also remove filth (Risley).

86. *Kochh.*—Four hundred and eighty-four persons under the denomination of Kochh, 4 as Bhanga-Khatris, 2,360 as Rajbansi, and 17 as Kondh (probably a confusion between ক্রাচ and ক্রাচ) censused in this district may be classed as Kochh. Their number, therefore, becomes 2,865 in the last census: 3,072 were censused in 1872 and 4,875 in 1881 as belonging to this caste. The gradual reductions in their number can be explained by supposing that as more and more the *Kochh* assumed the high sounding title of Rajbansi and "posed as an outlying branch of the Kshatriyas," they were tabooing the original designation of Kochh, and conforming themselves to the Jaliyas, whose occupation is the same as theirs. They are unquestionably a non-Aryan and non-Hindu caste.

87. *Oraon.*—Three hundred and six members of the tribe Oraon were found in the district in the last census. This title has been classed by Mr. Risley as a Dravidian cultivating tribe of Chota Nagpur, and supposed to be closely akin to the Malis of the Rajmahal Hills. Two hundred of these were found here in 1872 and 130 in 1881.

88. *Pod.*—One hundred and two members of this class were censused in this district, of which 101 called themselves Pundariks. They are a fishing, cultivating, landholding caste. The social status of the Pods is low. They numbered 9 only in 1881.

89. *Pasi.*—Eight hundred and ninety-one members of this caste were censused in this district. They numbered 12 in 1872 and 2 in 1881. They are a Dravidian caste of Bihar. By occupation they appear to be day labourers, porters, coolies, and servants. Their traditional occupation was the tapping of the palmyra date and other palm-trees for their sap.

90. *Turi.*—Forty-one Turis were found in the district. They are said to be a caste of cultivators, workers in bamboo, and basket-maker in Chota Nagpur. They follow the same vocation also here. Gano, Garail, Kharia, Khatik, Minda, Markenda, Musahar, Rajwar, and Sonthal tribes are also represented by a few members censused here.

91. *Muhammadans.*—There are a few more or less strictly recognized castes amongst the Muhammadan population of the district. The bulk of them are Girhausts, and call themselves Sheiks, Pramaniks, Mondals, Mollahs, Mirdhas, Biswases, Khans, and by other titles. The Jolahas constitute a good number. They are weavers and sellers of cloth. They cannot intermarry with the Girhausts. Then there are the Khulus—Muhammadan oilmen. Then there are the Nikaris—dealers in fish. The Jollahs, the Nikaris, the Khulus and the Girhausts do not intermarry amongst themselves. Of these, the Girhausts occupy the seat of honour. The Girhausts are generally *jotedars*, actual cultivators, *lathials*, labourers and shopkeepers, *zamindars' gumashtas*, and may be seen in Government offices as peons and *chaprasis* and clerks sometimes. The good families of Muhammadans found in Aminpura, Mashundia in police circle Mathura, and Shahzadpur and in Raghabpur in police circle Pabna, were probably settlers during the Muhammadan Government.

Head IX.—Occupations.*

92. *A.—Agricultural.*—The bulk of the agricultural population of the district is formed by the Muhammadans. They are generally called *jotedars* or owners of small or big holdings under *zamindars* or *talukdars* (sometimes as *darjotedars* under the *jotedars*). Petty *talukdars* among them are also seen cultivating lands with their own hands. Those who are well off employ hired labour. The most ordinary method of cultivation by those who affect not to touch the plough themselves is the *borga* system. Under this system men who have lands to cultivate give them to others who have plough and cattle. The *borgadar*, *i.e.*, the person to whom the lands are given, gives half the seed, and the owner of the land the other half, and then both share the produce by halves—the grain and the grass. Small *jotedars* would take lands from widows and minors as *borga*, and would similarly cultivate.

93. Amongst the Hindus, the Kaibarttas are the largest class also employed as cultivators. The children of the cultivators, who are born to competence, are sometimes sent to the village *pathsalas*, but the majority of them either look after the cattle of their fathers or assist in their work. The female children of the Muhammadan and Hindu cultivators do not assist their parents, except in domestic duties, till their marriage, *i.e.*, till they remain under the roof of their parents. When they are married, they assist their husbands in their domestic duties and tending their cattle at home. Females of advanced years, if they are poor, would sometimes take food for their relations to the field, and sometimes tend cattle by tethering them on grassy plots. Some of them thresh the *chaitali* crops and paddy when these are harvested in the yard of their houses. Amongst the semi-Hinduized tribes, the Bindis, Bhuimali, Chain, Chandal (or Namasudra) are seen as cultivators in this district. They are generally *jotedars* and *borgadars*. Their male and female members carry on cultivation just as well as the more advanced castes, Kaibarttas and cultivating Muhammadans. The Bindis and Chains are specialists in the growing of *patal*, *tarmuz*, *kharmuz*, and other fruits and vegetables. The Bindis also sell fish like the Jaliyas and Nikaris, who are Muhammadans.

94. Amongst the agriculturists must be mentioned the name of Baruis, who form a large caste in this district. They grow pân in *borojes* or betel plantations, and sell them in the markets adjacent to their houses. Some Muhammadans also are seen as pân-growers, but this

* *Vide* letter No. 1448, dated 30th December 1892, from Kumar Gopendra Krishna Deb, Offg. Magistrate of Pabna.

is as an occupation merely, and not any reminiscence of their caste before conversion. The Bihar agricultural castes found in this district are employed in menial service. Nowhere are they seen actually occupying lands and tilling it like the children of the soil. Many *chaukidars, paiks*, cooks are recruited from these castes.

95. *B.—Professional.*—The priestly and literate classes in this district are chiefly the Brahmans, Kayasthas, and Baidyas. The Brahmans are mostly landowners, priests, *zamindars'* servants, Government officials, pleaders, medical men, and employed in other occupations where reading and writing are necessary. The Baidyas are similarly employed, except that some of them are physicians.

96. *C.—Commercial.*—The purely trading castes found in the district are up-country and Bihar people. The Agarwala, Khatri, and Oswal castes found in the district are not settled inhabitants of the district, but have temporarily settled in the district for trade, and go away as soon as they amass sufficient wealth. The indigenous population who have taken to trade consists of Sunris, Tambulis, and Tantis. Of these, the first and the third are the most enterprising castes. They sometimes compete with the up-country traders. The main trade consists of jute. The Sunris and Telis are also the money-lenders of the district. The cultivators borrow money from them.

97. *D.—Artisans.*—(1) Tanti, Jolaha, Jugi, and Kapali are engaged in weaving. Of these, the Tantis and Jolahas are the best. The Jugis produce coarse fabrics, and the Kapalis make *chhalas* (coarse gunny-bags).

(2) Sunri, Kuri, and Halwai are engaged in preparing drink and food.

(3) The Goalas, cultivating Muhammadans, and Gareri are engaged in the preparation of milk, butter, and ghee.

(4) Vegetables and grains are grown by the cultivators, who may be Muhammadans, or the Kaibarttas, or the Namasudras, or other semi-Hinduized castes.

(5) Seven thousand two hundred and thirty-five persons censused as dealing in mineral substances belong mainly to the Kamar caste : 6,862 returned as gold and silver assayers and workers.

98. *E.—Pastoral Groups.*—The Goalas and cultivating Muhammadans belong to this class. Two thousand one hundred and forty-nine persons were returned as breeders and dealers in horses and horned cattle, as herdsmen and breeders of buffaloes and dealers in them : 2,468 persons have been returned as sheep and goat breeders and pig breeders. The latter belongs to the Dom and Hari castes.

99. *F.—Hunting and Fishing Groups.*—The Juliahs, the Bagdi, the Bindis, the Nikaris, the Gonhri, the Turaha, and the Tiyar are dealers in fish. The Bediyas, Banspbor, Banpor, and other semi-Hinduized tribes are catchers of fish, birds, or hunters of wild pigs, jackals, and other animals.

100. *G.—Serving Groups.*—The Dhoba, Napit, Kahar, Dhanuk, Dhai, Khewat and Kaibartta castes, and cultivating Muhammadans belong to this class. Namasudras and Bhuimalis are also engaged in personal service.

101. *H.—Unproductive Groups.*—Two hundred and sixteen persons were returned in this district as astrologers, genealogists, horoscope casters, almanac makers. These were most probably all Brahmans, probably the Graha Acharjya, Lagna Acharjya, Ganan Acharjya, and Barna Brahmans. Three thousand nine hundred and eleven persons returned their occupation as that of players, actors, singers, dancers, and their accompanyists. These are probably the Bairagis, the followers of Chaitanya, recruited from all the castes of the low Hindus and from the scum of society. Forty-four persons were found earning their livelihood as buffoons, story and ballad reciters, exhibitors of puppets, conjurors, and fortune-tellers. They are recruited from all the castes of the district, and sometimes from other districts. Five only returned themselves as tumblers, acrobats, and wrestlers. They are also from many castes.

Head X.—Administrative.*

102. *Administration.*—In this district the census operations were carried on somewhat differently in the Sadar and Sirajganj subdivisions. The reason of this I cannot give, but think it was a mistake, the Magistrate of the district not being able to know how far his orders would apply without variation to the Sirajganj subdivision. In the case of a large number of subdivisions, the objection would be still greater.

103. My belief, however, is that no harm, but rather advantage, resulted in the particular case of this district. Mr. Vincent began and Mr. Monahan carried on very successfully the work, unhampered by instructions from head-quarters, which were in some cases issued too late. While in the Sadar subdivision no sub-charges were created, in Sirajganj there were many, and this fact from the outset required separate instructions and a distinct method of working.

Points in which the general instructions with reasons for doing so.

104. In the Sadar at the time of issuing *parwanas* the supervisors did not receive, as directed, information of the names of the supervisors whose circles 'marched' with theirs. The reason for this was that the *parwanas* were issued so late that it was more necessary

* *Vide* letter No. 77, dated 15th April 1891, from C. R. Marriott, Esq., Offg. Magistrate of Pábna, to the Superintendent of Census Bengal.
Vide letter No. 1911, dated 2nd March 1892, from C. J. S. Faulder, Esq., Offg. Magistrate of Pabna, to the Superintendent of Census, Bengal.

to get them out quickly than accurately. This was done just before my arrival in the district. The information seems to me to be more important than the slight delay, but it is doubtful whether the supervisors would in many cases have troubled themselves to make the enquiry ordered thereon.

In the most important cases too—those of the villages on the borders of other districts—the information could not be given from the census office.

In the subdivision the direction to number the blocks in one series for the whole *thana* was not attended to, because they had already been numbered in a series for each circle. It was feared that a change would cause confusion.

Definition of a village.

105. In this district the fact that villages are built up on the highest portions of the country, while the rest of the country is left to be flooded, makes it easy to define what is a village in common parlance. It is an aggregation of inhabited houses, the owners of which pay rent to the same proprietors. Outlying hamlets seldom acquire a distinct name unless they are situated in some heretofore uninhabited or waste *mauza*, of which a separate survey has been made. Even in the case of villages springing up in alluvial *chars*, the proprietors as far as possible encourage the adoption of the names of existing villages of the survey, while new names are an indication of some present or past distinctly defined boundary. The additions of *tola*, *patti*, and *para* prevent mere hamlets from being considered as separate villages.

Definition of a house.

106. Mr. Monahan calls the definition of a 'house' a very artificial one, and thinks that the word '*bari*' corresponds more nearly to the European house. This may be so, but I am sure that it does not correspond so nearly to the word family, which is what is required for census purposes. At the time of the last census I remember advising that a family be defined as those of one 'mess' rather than those of one *bari* or courtyard. To count all the persons living in the large houses in London, which are let out in flats as one family, would be only one step further than to count all the persons in one *bari* as a family.

Mr. Monahan also says that for *chaukidari* purposes the *bari* is the most useful unit. But as a fact it is not the unit; *panchayats* having almost universally assessed according to the mess, this being to them the fairest and perhaps most profitable method of assessment. Certainly, unless the assessment were so made, a division by authority of the gross assessment amongst the different families inhabiting one *bari* would soon be absolutely necessary. To enumerate the domestic servants is to introduce some confusion into the idea of a family blood related with identical interests, but it is impossible to set them in a family by themselves, or to devise any other method of counting them.

Size of the charge or sub-charge.

107. In the Sadar the four *thanas* were made into charges with no sub-charges. These charges were large for the control of one person, and transfers of the Superintendents made the difficulty of dealing with the large areas still greater.

On the other hand, a system peculiar, so far as my experience goes, in this district, made it difficult to define sub-charges. I refer to the system by which each police outpost is subordinate to two or more *thanas*. Practically much assistance was given by the police outpost officers, but they were never appointed nor recognized as sub-charge officers.

In the subdivision the circles of the former census were taken to form sub-charges, of which there were 21 in all. Mr. Monahan says:—"The size of the sub-charges formed was convenient, and competent sub-charge officers were found for all of them. The boundaries of sub-charges, however, were intricate and ill-defined, and I think they might be improved upon at another census." On the whole I look upon the *thana* as not too much for one man, provided that (1) he is competent and active, (2) that he is a police officer with all his subordinates well in hand, (3) that he begins the work early, and (4) is permitted to carry it through without transfer of himself or his subordinates. This last condition is, of course, one that cannot with any certainty be secured. I need not state that the third condition was not obtained either, for progress reports and the enquiries made by the Census Superintendent have shown that already.

Size of the circle.

108. In Sirajganj subdivision the size of the circle was about 300 houses, the sub-charge officers having been directed to group 10 adjacent blocks into circles. Accordingly, while they never exceeded 500, the average was much less than that number. In this matter, the subdivision followed a far better system than the Sadar, which entrusted nothing to local knowledge, but worked out the division into circles in the office. The method of arriving at the circles was as follows: large scale map tracings were prepared on the guidance of B register, and on the number of houses furnished by the police, circles were formed, supposed to contain 500 houses more or less. These circles were cut out of the tracing maps, and the cut out tracing, with the B register numbers of the villages marked, were forwarded with the *parwanas* to the supervisors. As new villages had sprung up within these limits, and as the numbers of houses given were faulty to begin with, and calculated by "baris," not messes, it is hard to say what the size of the actual circles was. Probably none were much below 500, and ranged from that to 1,669 —a number I found in one circle when enquiring during the cold weather.

Size of the block.

109. In consequence of this it was found necessary to appoint many more enumerators, and to increase the size of the block in the Sadar in many cases. Where fresh enumerators were not actually appointed, the Charge Superintendents secured, under my orders, other members of the *panchayat*, &c., to render assistance in the work. In Sirajganj 45 houses was fixed as the size of the block or the Serajganj *thana*; 50 elsewhere.

The Subdivisional Officer considers 50 not too small for the block, and on the principle that the strength of a rope is that of its weakest part, I consider it sufficient. That is, if on one enumerator of average intelligence and average quickness of writing the duty of visiting 50 houses, as well as camping grounds, fell at a time when there was any influx of strangers, the work would be as much as he could do. But for an ordinary compact village lying out of the line of travellers, 100 houses is not too large a number for a man to visit at night, when he has already recorded the ordinary inmates.

Numbering of houses.

110. Nothing was paid for the numbering of houses. The estimate was two pice per 100 houses for tar-marking, and one pice for *gab* and ink; but the latter method was not found successful. In some cases the enumerators wrote the numbers on paper and affixed it. The cost to each enumerator was so small that, though invited to submit bills, they would not.

Practicability of a permanent numbering of houses.

111. Mr. Monahan thinks that the permanent numbering by messes makes the preservation of the numbers, owing to frequent change, impossible. But I have already pointed out that for purposes of *chaukidari* assessment the *panchayats* use this system. I can see no reason why, wherever the Chaukidari Act is in force, numbering should not be kept up. The Act requires a new assessment list to be made every year, and gives the *panchayat* a small allowance for contingencies. It would be an easy thing to compel them to keep up a number corresponding to their assessment list on every house. It would not be so feasible to make the numbers consecutive in position throughout the village, and in the course of 10 years the numbers would probably be in irregular sequence. But once in 10 years the numbers could be altered, and most conveniently in the year before the census.

There is one danger in the suggestion. Increase of houses means increase of *chaukidars*, and that increase of taxation. In some cases I discovered that *panchayats* and other enumerators had given false returns of the number of houses, lest more *chaukidars* should be appointed. This might lead to errors at the census. On the other hand, the concealment would have to be carried on longer, and therefore would be more probably detected. The saving of time, labour and cost, which would result from such a record of the numbers, would be so considerable that the attempt is well worth making in the more civilized districts of the country.

AGENCY.

Classes from which supervisors and enumerators were derived.

112. The supervisors were mostly drawn from th managers, tenure-holders, and school-masters. In bazar, too, the better educated shopkeepers were employed. The enumerators were mostly cultivators and *panchayats*. Objections were made to undertaking the duties, but they were often with good cause—age, infirmity or other incompatible duties. In the appointment of these men, again, too little was left to the local knowledge of the Charge Superintendents.

Whether their duties were willingly undertaken.

113. Mr. Monahan thinks the duties were undertaken resignedly. My experience of large numbers of them is that the word "*parwana*" in the first place induced them to undertake the work. But having undertaken it a sense of importance gained by their selection, and the novelty of the ideas evoked, gave them an interest in the work which was probably unexpected even by themselves. Certainly their earnest endeavours to comprehend the instructions, the eagerness with which they exhibited their work, and the pertinency of their questions were a surprise to me. Once having undertaken the task, they were not like schoolboys to be dragged through it, but like men who have taken up some novel branch of study and are pressing to be led through it.

Prosecutions.

114. There was one regular prosecution in the Sadar of a supervisor who refused to attend at an inspection, and whose enumerator's books showed that he had neglected to carry out his duties. He was, however, not fined, as the District Superintendent, at whose instance the prosecution was taken up, could not appear on the day fixed for hearing. Owing to the lateness of the work in the Sadar, I was compelled to issue a good many threats in the shape of notices to show cause; but the threats alone effected all that was required, and not one of these ended in prosecution. At the outset also some enumerators were fined in an irregular manner: these fines were refunded when they showed progress in their work.

Whether their duties involved any pecuniary expenditure, and how much.

115. Everywhere in the district the enumerators made out "*khasra*" or rough copies of the schedules. This was not owing to any orders issued from head-quarters, but the Superintendents and supervisors, knowing the ignorance of the enumerators and the complex character of the instructions, induced the enumerators to make rough copies first. This cost was undertaken apparently by the enumerators, and might be calculated at annas 5-3 per hundred sheets=200 houses There was also a small expenditure for ink and pens. Though there was some grumbling about this expenditure, no regular demand was ever made for its refund.

If any paid officers were employed.

116. No officers were paid on account of the census; only in the subdivision a Sub-Registrar, who was also sub-charge officer, drew Rs. 46 as travelling allowance.

Attitude of the People

What rumours were in circulation or what erroneous ideas were current.

117. There was no sort of resistance to the census itself; but there were numerous complaints against enumerators, alleging that they were recording incorrectly the castes. The Jollaha Musalmans, the so-called Namosudras, and the Sonars in this district were all dissatisfied. Beyond angry words, however, this dissatisfaction had no result. The Jollahas and Namosudras had their way, and the Sonars expressed themselves satisfied that the Census Superintendent's decision in their case meant what they desired it to mean. The enquiry as to occupation, especially agriculture, gave rise to a belief that the permanent settlement was going to be dealt with on the ground that the *samindars* kept too much of the land themselves. There were also rumours of conscription for military service, while the older men of the community said that it meant more taxation and little else.

The Results.

118. The following statement shows the increase and decrease in each *thana*, so far as I have been able to obtain them; + and — signify increase or decrease in 1891. But there have been changes of jurisdiction unnotified to the Inspector-General of Registration, and the attempt to discover exactly what they are has been difficult:—

Thanas.		Males.	Females.	Total.	Remarks.
1		2	3	4	5
Sadar Subdivision.					
Pabna	1881 ...	93,274	96,374	189,648	
	1891 ...	91,688	94,539	186,227	
	Difference ...	— 1,586	— 1,835	— 3,421	
Chatmohar	1881 ...	65,106	68,361	133,467	
	1891 ...	66,258	68,156	134,414	
	Difference ...	+ 1,152	— 205	+ 947	
Dulai	1881 ..	90,052	92,394	182,446	
	1891 ...	90,852	93,293	184,145	
	Difference ..	+ 800	+ 899	+ 1,699	
Mathurā	1881 ...	51,064	51,422	102,486	
	1891 ...	47,300	48,402	95,702	
	Difference ...	— 3,764	— 3,020	— 6,784	
Total ...	1881 ..	299,496	308,551	608,047	
	1891 ...	296,098	304,390	600,488	
	Difference ...	— 3,398	— 4,161	— 7,559	
Sirajganj Subdivision.					
Shahzadpur	1881 ...	106,674	113,737	220,411	
	1891 ...	116,853	123,903	240,756	
	Difference ...	+ 10,179	+ 10,166	+20,345	
Raiganj	1881 ...	47,116	45,258	92,374	
	1891 ...	51,826	47,084	98,910	
	Difference ...	+ 4,710	+ 1,826	+ 6,536	

Thanas.		Males.	Females.	Total.	Remarks.
1		2	3	4	5
Sirajganj Subdivision.—concld.					
Ullapara	1881 ...	84,641	87,070	171,711	
	1891 ...	90,773	93,312	184,085	
	Difference ...	+ 6,132	+ 6,242	+ 12,374	
Sirajganj	1881 ...	110,384	108,801	219,185	
	1891 ...	122,361	115,792	238,153	
	Difference ...	+ 11,977	+ 6,991	+ 18,968	
Total ...	1881 ...	348,815	354,866	703,681	
	1891 ...	381,813	380,091	761,904	
	Difference ...	+ 32,998	+ 25,225	+ 58223	
District Total ...	1881 ...	648,311	663,417	1,311,728	
	1891 ...	677,911	684,481	1,362,392	
	Difference ...	+ 29,600	+ 21,064	+ 50,664	

110. The first point that strikes one is the general increase in the Sirajganj and general decrease in the Sadar subdivision. The decrease in the Sadar is somewhat larger than appears from the figures, for the following reason:—It is not likely that there were many more boatmen and travellers then than now; yet only 2,422 were enumerated in 1881 and 9,380 in 1891. On the other hand, it may be that in 1881 many of the boatmen were enumerated as being at their homes, and were not struck out at the final counting. The diminution in Pabna and Mathura, and the slight decrease also in Dulai, I attribute mainly to the action of the river, which, from about 10 miles west of Pabna town to 6 miles east, has trended north continually for the past decade. Again, lower down it has carried away altogether the south-east corner of the district, washing away villages in Mathura, estimated to contain nearly 8,000 persons. The Atrai river, which used to bend to the east and fall into the Jamuna, now falls direct into the Ganges (Padma) river, the latter having cut away all the land through which the eastward bend of the river Atrai used to pass. The effects of the change in the course of the Ganges do not stop here. Having cut away its northern bank, it now spreads over the country, leaving in many places such a deposit of sand as has ruined the fertility of the land, and has during the last two years caused distress in the south of Pabna, Dulai and Mathura, which last year necessitated relief works. A sharp attack of cholera in each year also followed the floods, and it is pretty certain that many cultivators have left their homes and gone north.

120. For the decrease in Chatmohar it is difficult to account. The decrease is small altogether, but there is actually an increase in the male population, and the whole decrease is in the females. This is just the opposite to what has taken place in Dulai, and is in itself an indication of bad work, if other causes do not exist Such causes I cannot detect. During the two months that I was here before the census, this was the only *thana* that I was unable to tour in. I made one flying visit to start the work, and reported at the time that nothing had been done on the 24th December. Unavoidable changes of the Charge Superintendent also took place during these last two months, and I must say that if the work has been done there accurately, it is more than might have been expected. Something of the depopulation of the Sadar may also be attributed to the profitable nature of the jute growing in the north of the district, *i.e.*, in Sirajganj subdivision. Here we find a great increase in the population, but the increase is rather in the male than in the female population. Roughly, in Serajganj the increase of males to that of females is 11: 6; in Raiganj 4·7: 1·8; in Ullapara 5·9: 3·8. This fact, in combination with the general increase, proves that the cause is immigration. That immigration is due, as I have before stated, to the pressure of the river on the south, and the profits of the jute trade, with the facilities afforded by the Harasagar, Phuljhur, Baral and other rivers for conveying it south-eastwards towards Goalundo. Serajganj *thana*, and in a greater degree Shahzadpur, have also been affected by the easterly shifting of the Jamuna river. The boundary of the district is its eastern bank, and it will probably be found that the Mymensingh *thanas* opposite have decreased from the same cause. This does not apply

to Mathura *thana* to the south, where the midstream is the boundary, and where the river has not so distinctly been diverted eastwards.

121. *Abstraction.*—The Deputy Magistrate who had charge was requested to draft a report reciting how the work was done and what difficulties were met with. He has to-day submitted his report, but it is of too vague and general a nature to be worth sending up. I myself left notes of my own observations at Hazaribagh, which will doubtless have been embodied in the report of that district, but I will here repeat shortly the most important points which struck me at the time, adding such few criticisms as are suggested by the Deputy Magistrate's report: the gist of that report is that the arrangements for the work were unsatisfactory, the tasks excessive, the pay not such as to attract men of sufficient education, and the final results untrustworthy, owing to the necessity of fudging in consequence of the difficult and complicated nature of the work. I am surprised to find that in a highly educated district like Pabna the difficulties of the work were found quite as great as they were in Hazaribagh.

122. In my opinion the first great mistake was made in distributing the work over 40 or 50 offices, and having the figures of each district abstracted and tabulated at its own head-quarters. This may have had some slight advantages in shifting responsibility from the Census Department, but it is impossible that the work can have been done as well, or with the same uniformity at so many centres, and under so many different officers as it might have been if brought together in a few offices under a few specialists. The arrangement may have seemed economical, but only because none of the time of the District and Deputy Magistrates was debited to census. At Hazaribagh a Deputy Magistrate spent about three-fourths of his time for many months on census work, and I myself had to give to it many hours every week, and on several occasions I had to spend five or six hours at the census office, simply to master the meaning of some new instructions or ascertain that they were understood. If the work had been concentrated, some three or four men could have supervised the whole; it was clearly a huge waste of time, compelling 40 district officers and 40 Deputy Magistrates to devote many hours each to learning work which could have been done by four men. Had the work been concentrated, too, difficulties would have been discovered and remedied much more quickly and easily. The system adopted was in fact the employment of a number of inaccessible amateurs, whose attention was constantly being distracted by other matters, instead of well-drilled specialists acting in constant touch together.

The next objection I would make is that the work was not carefully understood and planned out before a beginning was made. As soon as it was begun the instructions were found to have been incomplete or impracticable; a flight of some 60 circulars had to be showered over the country, explaining, correcting, cancelling, adding, and instructing; sometimes instructions were received, but were cancelled before they had been themselves thoroughly mastered and enforced; sometimes they were cancelled, but not until a quantity of work had been done, which might have been avoided. Often of course (as in the case of the non-appointment of test-slip clerks) the initial mistake was not discovered until the work had got into arrears and confusion, from which it never recovered.

123. A great mistake was made in imposing on the Inspector the task of compiling the test-slips himself. A man who has to supervise an enormous staff has no time for getting through a heavy clerical task himself. The tasks on the test-slips were at first of course impossible, and even after extra clerks had been allotted for the purpose they were excessive.

124. The abstraction tasks were found too heavy in Pabna. I carefully estimated the time the tasks would take, and sent a note on it from Hazaribagh. I have not the figures by me. Some of the tasks seemed too heavy—others light. The modified tasks allowed at Hazaribagh were eventually done very correctly, but not till after much practice. The sheets *re* mother-tongue and birthplace might (except in large town) be abstracted upon a simpler principle than that adopted. Foreigners in the mufassal are very few; it would have been easy to pick them out (one man doing "mother-tongue" and "birthplace" at once) and to have entered the balance for the *thana* as native. In the education sheets also there was no necessity to abstract every item, page by page; the educated persons might have been picked out and a balance struck. The test-slips were of no use in detecting mistakes on any of these three heads (except education to a minor degree). They should have been tested by reabstraction at once of 25 per cent., and instant punishment for mistakes detected.

125. Abstraction appears to have been carried out with great difficulty and little correctness in Pabna. The Deputy Magistrate says that, until the totals were written and the books in the first room passed through, 90 per cent. of the totals disagreed and had to be reabstracted. He also says that the test-slip often led to the reabstraction of the sheet which was originally correct. He seems to admit that finally there was a great deal of fudging which could not be detected or punished, and that fining could not be resorted to, as the men were under-paid and overworked, habitually working for more hours than they were paid for; that the low paid posts failed to attract substitutes for men dismissed, and that the work was so distasteful that men often entered the office and left it in a day or two without waiting for any pay. There was not, he says, a sufficient margin for absentees and illness; there was always a certain percentage of men absent from sickness, &c., and substitutes were not to be had; it was thus difficult to keep the work on all the sheets in line. Another difficulty experienced here was that, as the R forms and test-slips had to be filled up at a great pace, there were often mistakes in them which made the sheets appear incorrect, when after reabstraction they proved to have been right and the test-slips wrong.

9575

126. *Tabulation.*—In tabulation the difficulties were of much the same kind. Tabulation, with its number of sheets in some registers, was a very difficult and complicated task, and one which requires practice and intelligence. It also required more careful watching and more constant intercomparison of the totals of the different registers than it was easy to give. It was very difficult to keep the work on the different registers uniform, so that the same blocks should be simultaneously entered in them all; yet without this no intercomparison was possible. The staff of Assistant Inspectors was inadequate: the men at Pabna appear to have worked over a month without pay. The filling up of the totalling forms was found to be a matter of great difficulty. At Hazaribagh the errors in caste and sub-caste totals were found by the totalling forms to be innumerable. This was chiefly due to bad abstraction, which the test-slip did not bring to light, partly to bad writing and spelling in the schedules, the same caste or sub-caste being differently spelt in different places, or, if spelt in the same way, differently read by the abstractors of different sheets. A little mistake of this kind, so easily made, would throw out the figures in the totalling forms, and would give endless trouble in the correction.